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THE

PAROCHIAL LIBRARY

IN CHRIST CHURCH

BOSTON

LIBRARY OF PRINCETON
FEB 7 1919
THEOLOGICAL SEMINARY

THE PAROCHIAL LIBRARY

of the

Eighteenth Century

in

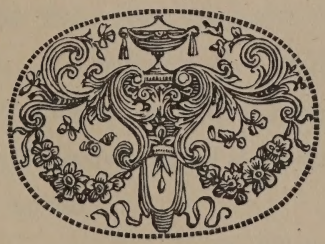
CHRIST CHURCH

BOSTON

By

A *Proprietor* of CHRIST CHURCH

Edward Percival Merritt



BOSTON

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Preface

AN acknowledgement is due to Miss Constance Ashenden, who, after having made a study of the history of the Christ Church Library, freely placed her data at my disposal. Also to Mrs. Wilda C. S. Peck, who catalogued the library in 1914.

This Catalogue was carefully collated and revised in 1916. *Six volumes, including four new titles, were then added, which had been unearthed from among the miscellaneous books in possession of the Church. In* 1917 *another volume was discovered and added to the Catalogue.*

To-day the books have merely an antiquarian interest, and it has not seemed desirable to give detailed collations. Accordingly the list is presented here in the form of a simple title-catalogue, although sufficiently explicit to indicate the character of the works.

PERCIVAL MERRITT.

March, 1917.

After God had carried us safe to *New-England*, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship, and setled the Civill Government: One of the next things we longed for, and looked after was to advance *Learning*, and perpetuate it to Posterity; dreading to leave an illiterate Ministery to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. *Harvard* (a godly Gentleman, and a lover of Learning, there living amongst us) to give the one halfe of his Estate (it being in all about 1700.l.) towards the erecting of a Colledge, and all his Library: NEW ENGLAND'S FIRST FRUITS.

IN the mental vision of our New England forefathers learning and godliness walked hand in hand. By no means the least important part of John Harvard's bequest to the "colledg" which was "ordered to bee at Newetowne" was his library of some three hundred and seventy volumes. One can readily believe, without too great a strain on the imagination, that "one Mr. Harvard" would willingly have assented

John Harvard's Bequest

assented to the dictum of Carlyle that "the true University . . . is a Collection of Books." For after all,—notwithstanding the more materialistic and utilitarian tendencies of the present day,—the tools of the scholar are books. And by the proper employment of these tools, there may be turned out either the finished product, the scholar, or still other tools newer, better, and more effective in carrying on the work of production in a constantly widening circle.

Books the tools of the Scholar

Though the visible manifestations of John Harvard's bounty disappeared, with one solitary exception, in the fire which destroyed Harvard Hall in 1764, the perpetual example and mental stimulus still remain. His foundation was speedily built on and augmented by others. The results are to be found everywhere to-day in the great University Collections. It was something more than a mere bit of sentiment that the first book of the College's treasures to cross the threshold of the new library building, on its dedication day, Commencement 1915, was the sole survivor of Harvard's gift, the intellectual cornerstone of the College Library.

The College Library

Many

Many of the well-known libraries of Boston in the eighteenth century, which flourished while our little library was in process of formation, have passed into other hands. The library of King's Chapel, a gift to the church from London in 1698, was for many years in the custody of, and is now owned by, the Boston Athenæum. The "Libraries of the Mathers," or to speak more exactly the remains of the library founded by Richard Mather and added to in time by Increase, Cotton, and Samuel Mather, now exist in part on the shelves of the Massachusetts Historical Society, and in part in the American Antiquarian Society of Worcester. The collection of the Rev. Thomas Prince, after having experienced the ravages of the British soldiery in the eighteenth century, and of antiquarian book-collectors in the nineteenth century, is now peacefully and permanently established in the Boston Public Library.

King's Chapel Library

Libraries of the Mathers

Fate of the Prince Collection

Perhaps the most unique feature of the Christ Church library is that it remains to-day within the sheltering walls (of the oldest church edifice in Boston) which have guarded

guarded it since its inception nearly two centuries ago. While the details are somewhat meagre, yet its beginning and development can easily be traced from the records of the church itself, and from contemporaneous records.

Rev. Timothy Cutler

In September, 1722, the Rev. Timothy Cutler (born in Charlestown in 1683, and graduated from Harvard College in 1701, subsequently a Congregational clergyman at Stratford, Conn., and at this time the Rector, or President, of Yale College), together with six of his associates either in the ministry or in the college, announced to the Trustees of the college "that some of them doubted the validity, and the rest were more fully persuaded of the invalidity of Presbyterian ordination in opposition to the Episcopal." Three of the seven bowed before the storm which followed this avowal and returned to their allegiance, but Messrs. Cutler, Johnson, Brown, and Wetmore maintained their ground and the inevitable separation from the college or their ministerial charges followed.

Abandons Congregationalism

And withdraws from Yale College

Within a few weeks the members of the committee

committee which had been appointed "for taking in subscriptions to build a new house for the Worship of God at the North end of Boston, (our present building [King's Chapel] not being capable to contain the people of the Church,)" addressed a letter to the Rev. Mr. Cutler expressing the desire that he should remove to Boston and become the Rector of the new church at the North End,—Christ Church. They proposed to pay his expenses to London for the purpose of obtaining ordination, and to provide for the maintenance of his family during his absence. They also assured him that they would "Send our humble petition to Our Right Rev. Diocesan, My Lord Bishop of London, that after the Church that is now designed to be erected, he would be graciously pleased to grant his License to you to preach in, the people here being willing to maintain you." In addition to providing for Mr. Cutler's expenses they offered to pay for the passage to England of two of his associates, Mr. Daniel Brown, a tutor in Yale College, and the Rev. Samuel Johnson, formerly a tutor also, then pastor of the Congregational

The new Church at the North End

Mr. Cutler recommended to the Bishop of London

gregational Church at West Haven, Conn., and later to become the first President of King's, now Columbia, College.

The offer of the committee having been accepted, Cutler and his two companions set sail for England in November, 1722, and reached London toward the end of December. Within a few weeks after their arrival Mr. Cutler fell ill of the small-pox, but fortunately escaped death. By the middle of March he had entirely recovered, and on the last day of the month the three companions received Episcopal ordination at the hands of the Bishop of Norwich. Five days later the Rev. Mr. Brown became seriously ill of what proved to be small-pox, and in a week's time he was dead. These two cases illustrate in a striking manner the dangers and vicissitudes to which clergymen were exposed by reason of the necessity, prior to the Revolution, of crossing the ocean to obtain orders, for unfortunately they were by no means infrequent occurrences.

Departure for England

His Ordination

During their stay in England Mr. Cutler was honored with the degree of S.T.D., and Mr. Johnson with that of M.A., from both the

the Universities of Oxford and of Cambridge. Their New Haven associate, Mr. Wetmore, arrived in London early in July, and Dr. Cutler and Mr. Johnson were present at his ordination to the priesthood a few days before they started on their homeward voyage. Dr. Cutler reached Boston in September, 1723, and on December 29 preached the first sermon in Christ Church.

Degrees from Oxford and Cambridge

Like most of the Episcopal clergymen in New England before the Revolution, Dr. Cutler came to his charge in the capacity of a Missionary of the Society for the Propagation of the Gospel in Foreign Parts. This implied that while the local church called and inducted the clergyman, yet if he was accepted by the Society, at the request of the church, as one of its Missionaries in foreign parts, the Society paid him an annual stipend, varying in amounts from £30 to £70, furnished him with books both for a parochial library and for distribution, and in general exercised a certain supervision which lasted as long as the church received the benefactions of the Society. The Rector in his capacity as Missionary was expected to

Society for the Propagation of the Gospel

to report to the Society semi-annually as to the condition of affairs in his parish, both spiritual and temporal, but mainly with regard to the former. One of the objects of the Society for the Propagation of the Gospel was set forth in the report of the Society in 1703, published in London in 1704, as the "sending over select Libraries for the Improvement of the Clergy, as well as practical Treatises for the Edification of the Laity." This branch of the Society's work was the result of the efforts of one of its incorporators, the Rev. Thomas Bray, who for many years was deeply interested in the establishment of libraries to meet the necessities of clergymen in England and Wales as well as in the Colonies.

Rev. Thomas Bray and his Libraries

That Christ Church was promptly provided with one of the Society's libraries is shown by a formal report which probably accompanied Dr. Cutler's first letter to the Secretary, dated January 4, 1724, six days after his first sermon in the new church. A series of questions was propounded to the Missionaries which they were expected to answer in detail. One of the questions was: "Have

"Have you a Parochial Library? If you have, are the Books preserved and kept in good condition? Have you any particular rules and orders for the preserving of them? Are those rules and orders duly observed?" To which Dr. Cutler replied: "The Honorable Society hath furnished us with a Library to the value of £10 Sterl. under my particular care." In his letter the Doctor, going more fully into the subject of the condition of the church and parish, wrote: "but yet as we are the love of truth the many good examples we have of the power of our Church's doctrine and communion (though God knows we have too exceptions) & the great relish our people have of the Excellent writings of the Church of England, both doctrine practical and controversial are very successful to weaken or overcome our strongest prejudices & our young people are hereby brought to a favor for our Church, and many of them resolutely come to her communion and others are kept from it principally from an awe of their Parents and a prospect of frowns from those they depend on."

The beginning of the Library

Value of the writings of the Church of England Divines

Although

Although we have no specific information as to the contents of this first instalment of our Library, we can still draw reasonably accurate conclusions as to what some of the books were. The portion of the letter just quoted shows the value which Dr. Cutler placed on the "Excellent writings of the Church of England" in influencing Independents to come within her fold. He himself, together with Samuel Johnson, had just passed through this experience. What had influenced them might reasonably be expected to influence others.

Mr. Johnson's List of Books

After the Rev. Mr. Johnson gave up his tutorship in Yale College in 1719, and accepted the pastorate of the church at West Haven, he compiled a list of the books which he read. At the head of the list stood the Book of Common Prayer, whose beautiful liturgy affected him as it has countless others. Then came Potter's *Discourse on Church Government*, Echard's *Church History*, Hooker's *Ecclesiastical Polity*, followed by the works of the English divines, Barrow, Bull, Burnet, Pearson, Tillotson, and others. The three titles just quoted, and works of the five clergymen

clergymen enumerated, were all in our Library in 1752 as they are to-day, and doubtless they were there also when Dr. Cutler made his first report to the Society. In all probability, since only a little more than three months had elapsed between his return to Boston and his letter to the Secretary, he had selected them himself while in London and brought them over with him. A small quarto volume, published in London in 1741, entitled *A Collection of Papers Printed by Order of the Society for the Propagation of the Gospel in Foreign Parts*, contains "A Catalogue of the Missionaries Library, &c." This catalogue comprises a long list of titles, mainly theological works by the best English writers, from which the Missionaries were supplied with the books which seemed best adapted for their needs and those of their churches. In that portion of the *Collection of Papers* which contains the "Orders Relating to the Missionaries" it was provided: "That a Sum not exceeding 10£ be allowed to such Missionaries, as shall be sent over by the Society, to Places where there are no Libraries, towards buying any of the

The Catalogue of the Venerable Society

the Books mention'd in the Society's Catalogue."

Vicissitudes of a Library

That the libraries sent to the Colonies were liable to some vicissitudes is shown by the reply, in April, 1724, of the Rev. Mr. Mossom, Missionary at Marblehead, to the regulation question of the Society concerning the Library: "I have no Parochial Library. The Society's £10 worth of Books, sent by my Predecessor were not here when I came, except 6 which he left & those I keep in good order."

The Society's concern for the Church

In Dr. Cutler's report to the Society in October, 1727, he wrote that: "One great comfort under the pressures w^ch^ the Church sustains, is the tender concern of the Society for us which we thankfully acknowledge, and earnestly pray God to prosper. I also add my particular acknowledgements for those Bibles & good Books which the Society has ordered me, and shall faithfully use my best prudence in the distribution of them when they come to hand." These "good Books" were clearly designed for use among the Doctor's congregation, present and prospective. In the same letter, and evidently intended

tended as a general reply to the Society's formal question regarding the library which was quoted above, he wrote: "There is no Library peculiar to my Parish. [By this he means no general library within the limits of what in England would have constituted a parish contributary to his church.] I have indeed a Catalogue of Books given to my Church, which we are at liberty to sell and convert into money when we please. The Society knows what Books I have received from it & am accountable for." And now for a period of years there is practically nothing to be learned regarding the Library.

Arrival of George Whitefield

But in September, 1740, ecclesiastical Boston was shaken to its foundations by the advent of the Rev. George Whitefield, then a young man twenty-five years of age. The consideration of this subject need not concern us here except in its reaction on the Library and on Dr. Cutler's desire for books which might counteract Whitefield's teaching. Suffice it to say that Whitefield was more enthusiastically received in general by the Congregational clergymen than by the Anglicans, who could hardly be expected to view

view with the same complacency as the Independents the tone of his teachings or his attempts to reform the Church of England from within. In December, 1740, Dr. Cutler expressed himself to the Society as follows: "I hope the Fury and Ferment is subsiding, and that we shall at length be tolerably sweetened towards one another. What may hinder it are the enthusiastic Notions very much kindled among us and like to be propagated by his Writings, dispersed every where, with Antinomianism revived, and I fear also, Infidel and Libertine Principles, which some express a particular fondness for at this time. Our labours among our people would be very much assisted by suitable Books on these subjects, and the Society's bounty in this kind never wants good effects, tho' not so large as good men wish."

The Effects of Whitefield's Writings

The Doctor evidently received the assistance which he desired, for in September of the following year he wrote: "The Society do much oblige their Missionaries by the good books they send them, especially those occasioned by the disorders and confusions M^r^ Whitefield and his Disciples have

Books sent to counteract the Methodist Doctrines

have wrought among us." And again in his report to the Secretary under date of June 30, 1742, he said: "Not long since I received your very kind letter of Feby 8th with a Parcel of Books . . . those against Enthusiasm are very seasonable and have had very good effects." Six months later Dr. Cutler recurs again to this subject, and after some references to "enthusiasm" and to "Itinerants" writes: "Order, Peace, Justice, and Relative Duties become very low prized; Religion is corrupted in Theory & Practice & we fear many will be tempted to lay all aside—Books of this unhappy tendency, Books Calvinistic, Enthusiastical & Antinomian do abound; the Press here never had so full employ before, nor were People ever so busy in reading. Our Antidotes to them are mostly from Dissenters, without proper guards and limitations and consequently one error is assaulted by another. I therefore humbly wish for the assistance of the honorable Society in Books adapted to our present case." Again the Society responded to the call, for in June, 1743, the Doctor wrote the Secretary: "Sir, Since I sent my acknowledgements

Dr. Cutler disturbed

The Society asked for Assistance

ledgements of the Society's great generosity to me, I received the Books whereof you advised me in your letter, and now return my humblest thanks for the same. I hope the Society will forgive me if I add, That some Bibles of a larger size might prove more useful to persons of a weak sight, and that a larger quantity of such excellent practical Books as they have sent over will be of immediate Benefit, whenever they shall please to send them."

Bibles and Books are sent

What accessions to the library itself may have been received during these three years cannot even be conjectured. But among the "excellent practical Books" which the Society sent over for general distribution we may safely conclude that there were some appropriate selections from the list of "Books allowed for Churches" and "Catalogue of small Tracts, &c.," which appeared in the Catalogue of the S. P. G. Library published in its *Collection of Papers*, 1741. Such, for instance, as "Common Prayer Books with 39 Articles, and Ordinals;" "Faith and Practice of a Church of *England-Man;*" "Church Catechism explained;" "Guide of a Christian;"

tian;" and the "Common Prayer Book best Companion."

In 1746 we find our Library preparing to receive some important additions. For on December 26 of that year Dr. Cutler wrote the Secretary: "My Church, with myself, are very sensible of the Rev^d. M^r. Dechair's goodness in the Books already presented by him, and the addition he designs to them for a Parochial Library in this Town; and of the Society's goodness in allotting that benefit to my Parish. We shall shew our gratitude in providing a convenient place for them; and I can promise for myself, and hope, for my successors, the greatest care to preserve the Books from hurt and embezzlement, and to make the best advantages we can of such a pious Donation."

Rev. Mr. Dechair's Gift of Books

Fully a year and a half must have elapsed before the Library received the benefit of the "pious Donation." In December, 1747, Dr. Cutler in his semi-annual report to the Secretary was still hoping for the safe arrival in due time of Mr. Dechair's books. But not until the early fall of 1748 do we find the first record of their appearance. "At A Ves-

Some time elapses before they arrive

tery

tery Meeting in C. Church Oct^r y^e 4^th 1748 . . . Voted That there be a Cass Made for y^e Books Latly came from England. And to fix the Same in a proper plass in y^e Vestery Accordin To y^e Advice of the Rev. Docter Cutler." In the first Account Book of the church, under date of October 10, 1748, in a record of cash paid to the sexton, is this item: "To porterage for Books 12/–." And on January 23, 1749, among the disbursements, we find "Ditto [Cash Paid] To Capt^n. Delarue for Charge's on Books 8.–7.–8." Over a year later—it would seem as if in those days accounts were slower both in presentation and payment—comes the evidence that Dr. Cutler's promise to provide a convenient place for the books had been carried out. "April 16 1750 To Thomas Stevens's Acc^t. Battening y^e Inside y^e Roof. Clock & Book Case. 191.–5.–0."

Charges incurred on account of the Gift

On the very day on which is recorded the payment for the bookcase, there occurred in Christ Church an event, quite commonplace in itself, but which had a far-reaching effect in its relation to our knowledge of the Library as it then was. At the annual

nual Proprietors' Meeting in Christ Church on Easter Monday, April 16, 1750, Giles Tidmarsh, proprietor of pew No. 32, was chosen a Vestryman. He was reëlected in 1751, chosen Junior Warden in 1752, Senior Warden in 1753, and was again a Vestryman in 1754, after which time his name, as one of the officials, disappears from the Vestry Records. We can surmise that Mr. Tidmarsh was a careful, methodical man with a due sense of his responsibilities as an officer of the Church. For in the year when he became Junior Warden, John Pulling being the Senior Warden at that time, one of the first acts of the two officers was to re-inventory the property of the Church for which they were responsible, that is, the Bibles, Prayer-Books, Communion Plate, Altar linen, &c., employed in the services of the Church. The last previous inventory had been taken in April, 1735, and succeeding Wardens had simply made a general acknowledgement in the Account Book of the receipt of the property from the "late upper Church Warden," referring to this inventory and noting either the alterations in, or subtractions from,

Giles Tidmarsh

And his Inventory

from, the list since the time of the receipt given by their predecessors. But Messrs. Tidmarsh and Pulling made a new and carefully detailed list, which they recorded under date of April 15, 1752. We give the credit to Mr. Tidmarsh, not because it is impossible for any one to gainsay it, but on account of a contemporary piece of evidence as to his carefulness and appreciation of his obligations. For at about the same time he also made an inventory of the library, which was duly entered in the Account Book under the heading: "Library Belonging to Christ Church ℔ Catalogue taken by Giles Tidmarsh 28th & 29th August, 1752." (*See Appendix A.*)

The Tidmarsh Catalogue

Although he could hardly be regarded as an expert cataloguer, still his simple title-catalogue, with the number of volumes set down opposite each title, served its purpose very well as a means of identification and a guide to the preservation of the collection in its entirety. To-day it is particularly valuable as showing what the character of the Library was in its early days, what books have been lost to it since 1752, and, by a comparison

The Value of the Catalogue

comparison with our recent catalogue of 1916, some at least of the accessions up to April 19, 1775. It recorded fifty-three titles, represented by eighty-four volumes, of which twenty-one were folios, six quartos, and fifty-seven octavos. Of these, thirty titles and forty-nine volumes are to be found in the Library to-day. Among the authors were those who have already been cited as having aroused the interest of Dr. Cutler and the Rev. Mr. Johnson, before they felt themselves impelled by their consciences to give up their allegiance to the Congregational Church, — Hooker, Potter, Echard, and the rest.

Number of Titles recorded

Some of the Authors

Among the books in the list of folios were two which seem perhaps a little out of harmony with the rest of the Library, "Capt. Stevens's *History of Spain*" and "Marcellini *Roman History*, Latin." Capt. Stevens's *History* has disappeared, but the Marcellinus still remains. Curiously enough in point of disappearances the folios have suffered relatively more than the octavos, although their format would seem more likely to have protected them against abstraction, legitimate or

The missing Common-place Book

or otherwise. One of the quartos which is missing, catalogued as "Common place book," stimulates the curiosity at first from the possibility of its having been in manuscript, and perhaps containing contemporaneous records or comments of particular interest. But this idea is speedily dispelled and disappointment assuaged by the discovery on the verso of the fore-title of the *Cambridge Concordance*, 1689, of an advertisement by the publishers stating that:

THERE is lately Printed, *A Common-place Book* to the Holy Bible, or the *Scriptures Sufficiency* Practically Demonstrated. Wherein whatsoever is contain'd in Scripture, Respecting *Doctrine*, *Worship*, or *Manners*, is reduced to its Proper Head: Weighty *Cases* Resolved, *Truths* confirmed, Difficult *Texts* Illustrated and Explained by others more Plain. *London* Printed for *Awnsham* and *John Churchill*, at the *Black Swan* in *Paternoster-Row*.

Dr. Cutler incapacitated

Again, for a number of years following the compilation of the Tidmarsh catalogue, we are without definite information concerning the Library. Dr. Cutler was growing old, and for some nine years prior to his death in August, 1765, was practically incapacitated for clerical duties. At a meeting held on

on January 8, 1758, the Proprietors agreed "that considering the Age & Infirmity of the Rev'd. Doctr. Cutler and on that Account the Uncertain Supply of this Church with an Officiating Minister," they should get "some Suitable Person" as an assistant to Dr. Cutler. They also voted "that the Rev'd. Mr. Marmaduke Brown be first applied to for said purpose." Mr. Brown served for a time in this capacity, but on October 15, 1759, the Proprietors voted to ask Mr. James Greaton of Roxbury to become assistant to Dr. Cutler. Mr. Greaton took orders and served the Church as Curate until the death of Dr. Cutler, when he succeeded him as Rector.

Rev. James Greaton becomes his Curate

By 1767 the Church had decided to seek another minister, and in the selection of its third Rector proceeded along lines very similar to those followed in the choice of the first. The Rev. Mather Byles, Jr. (born in Boston in 1735, graduated from Harvard College in the Class of 1751), son of Doctor Mather Byles, pastor of the Hollis Street Church, was at that time a Congregational clergyman settled over the church in New London,

Advent of Mather Byles, Jr.

London, Conn. But like Cutler and Johnson, more than forty years before, he had become convinced of the superiority of Episcopal ordination and readily assented to the invitation of the Proprietors of Christ Church to become their Rector. It is perhaps worth noting here the sturdy Americanism of the Proprietors of Christ Church as shown in their repeated choice of native-born clergymen, who had been reared in the independent atmosphere of New England Congregationalism. In December, 1774, Ezra Stiles in his diary referred to "Dr. Biles . . . little Flock which are more for Liberty than any Episco. Congregation north of Maryland." Mr. Byles both received and accepted the call in the month of April, 1768, and within a short time was on his way to London equipped with letters of presentation to the Bishop of London, and of recommendation to the Society as one of its Missionaries.

Christ Church prefers Clergymen of native birth

Mr. Byles proceeds to London for Ordination

He returns to Boston

By the end of September, 1768, Mr. Byles (his Oxford degree of S.T.D. was not conferred until 1770) had returned to Boston, and almost coincidentally with his arrival

arrival the history of the Library can be resumed. At a meeting held October 4, 1768, the Vestry voted: "That the Reverend M^r^ Byles be desired to take the Care of the Library and that he have a key to the Vestry Room." Now there was a particular fitness in this request that Mr. Byles should take charge of the Library, for, in addition to his responsibility with regard to it by reason of his position as a Missionary of the Society for the Propagation of the Gospel, he was what might be termed, for those times at all events, an expert librarian, having served as Librarian of Harvard College for the years 1755–1757.

Takes charge of the Library

His experience as Librarian of Harvard College

Evidences of his attention to the duties committed to him soon become manifest. At a vestry-meeting held October 27, at which he was present, it was voted: "That the Church Wardens be and hereby are directed to write to the Rev^d^ M^r^ Wiswell of Casco Bay Desiring him to Returne to this Church any Books he or his Church has belonging to this Church, Particularly a large Bibble." Now the church at Casco Bay or Falmouth (now Portland, Maine), organized

Church at Casco Bay desired to return Books to Christ Church

ized in 1763 with the Rev. John Wiswall as the first Rector, apparently should have been well supplied with books. For Mr. Wiswall, writing from London in December, 1764, had informed the Wardens and Vestry that the Society for the Propagation of the Gospel, "Willing to encourage you in your laudable and pious undertaking they on the receit of the bond will furnish your Church with handsome Prayer Books and Bible, a Parochial Library, and from time to time send handsome presents of small Bibles, Prayer Books and other books of devotion to be distributed among the parishioners, as there may be occasion for them."

It may be, however, that they had been as oblivious to the forwarding of the bond of which Mr. Wiswall wrote, as they were to the request from the Wardens of Christ Church. For on October 5, 1769, the Vestry found it necessary to pass another vote: "That the Church Warden be directed to write to the minister and church wardens of the Church at Falmouth, requesting them to returne the Bibble lent them by this Church Immediately."

The Vestry sends a second Demand to Falmouth

In

In the interval between the recording of these two votes Mr. Byles must have discovered that there were more hiatuses on the shelves of the Library, and we can conjecture that, with the aid of the Tidmarsh catalogue, he may have checked up the books which should have been there. At a meeting of the Vestry held July 5, 1769, at which Mr. Byles was present, it was: "Agreed that an advertisement to [be] inserted in the News Paper desireing all persons that are possest of any Books belonging to this Church's Library to returne them." In accordance with this vote the following advertisement appeared in the *Boston Evening Post* in the issues of July 31, August 7 and 14, 1769:

Mr. Byles discovers that more Books are missing

An Advertisement in the *Boston Evening Post*

WHEREAS a Number of BOOKS belonging to the Library at *Christ-Church* in this Town, are missing; those Persons who have them in Possession are desired to return them immediately.

What the result of this advertisement may have been cannot now be determined. The Records reveal nothing as to the response either to the newspaper appeal, or to the second communication to the Falmouth Church.

Uncertainty as to Responses

Church. Although it is known that at various times the Church loaned both Bibles and Prayer-Books, in one instance only is there any evidence of their return. In the Vestry Records may be found this entry:

"*Boston June* 10, 1768, Receiv'd of Thomas Ivers one large Common Prayer book belonging to Christ Church, which I promise to returne to said Church in good order.

E. KNEELAND."

Although Mr. Kneeland returns a Prayer-Book

Below the receipt is written (*Return'd*), and Mr. Kneeland's signature is cancelled by two strokes of the pen. Thomas Ivers, then the "upper Church Warden," evidently was alive to the responsibilities of his official position and saw to it both that a receipt was given for the book and acknowledgement made of its return. One more entry made subsequently to the three votes recorded above indicates that after endeavoring to recall the missing volumes the Rector-Librarian intended to safeguard the Library under lock and key: "1769. Decem^{r} 31. To a new key for the Library. –10.–."

The Library can now be regarded as remaining

maining under the watchful care of its custodian for a period of some five years. But early in 1775 it transpired that, by reason of some differences between pastor and congregation which need not concern us here, Dr. Byles, with the knowledge and advice of the Society, was "in treaty" with the church at Portsmouth, N. H., with a view to becoming its Rector. At a meeting of the Proprietors on Easter Tuesday, April 18, 1775, which had been adjourned from the previous day in order to ascertain the Doctor's intentions, it was reported that he was "willing to give up the Keys & quit the Church." They accordingly voted to "accept of his offerd resignation," and the Doctor sent a letter of acceptance to the Portsmouth church. But, that very night, the lights which shone out from the church belfry brought about a great change in the course of current events, and when the sturdy Loyalist finally left Boston in the following year his destination was Halifax, and the link between Christ Church and the Society for the Propagation of the Gospel in Foreign Parts was severed forever.

Dr. Byles resigns

Accepts a call to Portsmouth

The 19th of April, 1775

HAVING

Restoration of Christ Church

HAVING traced the history of the Library as a whole, it may now be of interest to consider some of its component parts. The restoration of the church to its original form was completed in 1912, and on December 29—the same month and day as in 1723—a dedicatory sermon was again preached in it by its Rector, the Bishop of the Diocese. Some little time afterward the present "upper Church Warden," antiquarian as well as Churchman, following in the footsteps of his predecessors, carefully segregated the Parochial Library from the general collections of the Church, and placed it again in the vestry-room in a bookcase provided for that purpose by the present Rector and successor of the first guardian of the Library.

The Senior Warden guards the Library

There they stand to-day, honored veterans of an ecclesiastical and polemical warfare, but showing comparatively few scars of battle; their days of activity passed and over, yet still bearing witness to stirring times in our Provincial history both in State and Church; dignified folios, stout quartos, and goodly

goodly octavos, in the main well bound in full calf, but decorous in adornment as befits their character. Their sides are occasionally panelled and often skilfully blind tooled. No elaborate gilt tooling is to be found, although here and there a back has been modestly decorated. One volume alone has the top and fore-edges colored, not a fore-edge painting, but merely a pattern decoration in color. Only in rare instances has any lettering been placed on the backs, which causes them to present a somewhat sombre appearance to the eye, and incidentally necessitates the taking down of many volumes before finding the one desired. They must have passed under the hands of binders more merciful than many of the period in which they made their appearance, for ruthlessly shaved tops and sides, missing imprints and running titles, and other too familiar evidences of bibliopegic barbarities are the exception rather than the rule.

The Books and their Bindings

Each volume (with three exceptions) bears the book-plate of the Society for the Propagation of the Gospel. In a medallion, an allegorical representation of a Missionary

The Book-plate of the Venerable Society

ary arriving in Foreign Parts, and being eagerly welcomed by the expectant inhabitants as he stands at the bow of the ship holding out a book in his right hand. Parenthetically it may be noted that the Missionary's head reaches nearly to the vessel's fore-top, but otherwise the design and execution are very fair. Between the ship and the shore is a scroll with the words *Transiens Adjuva Nos.* Around the medallion is engraved the name of the Society, also in Latin, and below it is a scroll with the lettering, *The Gift of the Society for propagating the Gospell in Foreign parts* 1704.

Where the Book-plate appears

The book-plate is always to be found in a very curious place, for it is generally pasted on the verso of the title-page, or occasionally on the verso of the fore-title. Presumably this was done in order to leave the normal habitat of book-plates free for some indication of proprietorship by the church. But in our Library at least this opportunity was rarely availed of, although in a few of the books there is a printed label on the inside of the first cover. This is found principally in the folios, and in one instance was inserted

inserted in one of the King George Prayer-Books. It reads:

No.

Parish Library

OF

CHRIST CHURCH, BOSTON.

(FOUNDED A. D. 1723.)

To be used with care, and returned in weeks.

In no case is the book numbered, nor the time limit filled in, and in all probability this book-label belongs to a period later than the one under consideration. In a few instances the words *Belonging to Christ Church Boston* are to be found written on cover or fly-leaf.

A few Volumes lack the Book-plate

It has been said above that three volumes lack the book-plate. One of them, the *Answer to Snape's Accusation*, containing a collection of pamphlets, doubtless had it when the book was received although now the title-page is missing, possibly having been torn out by some book-plate collector. But the book is bound uniformly with a number of

of other collections of pamphlets and sermons, and like them has a list of contents in manuscript on the inside cover, and it probably formed a part of the same collection and gift. The other two, the Marcellinus *History* and the 1666 edition of Hooker's *Ecclesiastical Polity*, never had it, which would seem to indicate that they came from some donor other than the Society, but inasmuch as we know from the Tidmarsh catalogue that they formed a part of the Library in its early days, they are still included in it.

Although it is known that the Society received gifts of books from friends interested in its work of distribution, as in the case of the Rev. Mr. Dechair's donation, there are surprisingly few evidences of previous ownership in any of them. One volume has the upper corner of the fly-leaf torn off, but the beginning of a signature can just be discerned on the ragged margin of the leaf. Two others have a signature so heavily cancelled with a pen that it is illegible. In the first volume of Rev. William Cave's *Scriptorum Ecclesiasticorum Historia Literaria*, first edition, folio, London, 1688, "Ch. Elstob"

Earlier Owners

Elstob" has written his name on title-page and two fly-leaves. The singularity of this name would seem to warrant connecting its possessor with the Rev. William Elstob and his sister Elizabeth, both of them Anglo-Saxon scholars and authors of the early eighteenth century. At all events a Rev. Charles Elstob, prebendary of Canterbury Cathedral from 1685 to 1721, was an uncle and also guardian of William Elstob. T. Jervoise had owned Trapp's *The Church of England Defended against the Calumnies and False Reasonings of the Church of Rome*, London, 1727; H. Trinsham, *The Genuine Epistles of the Apostolical Fathers*, London, 1719, by Archbishop Wake; and A. Stanhope, Bishop Wilkins's *Of the Principles and Duties of Natural Religion*, London, 1678.

Nomina, sed nobis praeterea nihil

The catalogue of the Library compiled in 1916 (see *Appendix B*), records ninety-two volumes all told, and sixty-six general titles, only eight more volumes but thirteen more titles than are entered in the catalogue of 1752. A number of volumes, however, contain collections of miscellaneous sermons, tracts, and minor publications which will

Volumes now in the Library

Losses and Additions

will increase the total by some eighty subsidiary titles. From the earlier catalogue twenty-three general titles represented by thirty-five volumes are now lost to us, but their places are filled by thirty-six titles, or forty-three volumes, which were acquired at some time or other during the interval between Warden Tidmarsh's record and Dr. Byles's departure. There is no exact clue as to what constituted the original collection to which Dr. Cutler referred in his report to the Society in 1724. Publication dates simply serve to show us what could not have been there then, but not what was. A number of the books were published prior to 1700, more between 1700 and 1724, many around 1730–1740, but none later than 1744. One or two of the volumes which contain miscellaneous collections of sermons and tracts can possibly be regarded as having arrived among the responses to Dr. Cutler's calls, from 1740 to 1743, for books to counteract the teachings of Whitefield, since their varied contents bear directly on the subject and many of them were published at about the time his appeals reached the Society.

Society. Further than this we cannot go with any degree of certainty, for nowhere is there to be found any detailed account of books when received for the Library, and the annual reports of the Society are very meagre as to shipments of books, even in the case of Mr. Dechair's presentation, which was sufficiently notable to be referred to in general but not in detail. In the *Abstract of the Proceedings* of the Society for the year February 21, 1745, to February 20, 1746, is this record following the list of donations in money: "Also the Society hath received within the Year, and return Thanks for the following Presents of Books. For a valuable Collection of Books from the Rev. Mr. *William Deehaire*, for a Parochial Library in some part of *America:* And it is ordered by the Society to be placed at *Christ-Church* in *Boston* in *New England*, under the care of the Reverend Dr. *Cutler*, and his successors in that Parish."

No detailed Account of Books received

In the Society's *Report* for the following year reference is made to Dr. Cutler's response to the notification of the prospective receipt of these books almost in the exact words

words of the Doctor in his communication to the Secretary under date of December 26, 1746.

A possible clue with regard to the disappearances of some books from the Library may be furnished by a copy of Bishop Warburton's *The Divine Legation of Moses*, London, 1742, of which Vol. I alone now remains. On a fly-leaf the following memorandum is written:

Books loaned to Mr. Oliver of Salem

Middletons Letters	1 *Vol*
Comber of Ordination	1 *D°*
Lelands Divine Authority	2 *D°*
Binghams Or. Sac.	1 *&* 2 *in* 1
Wells ag.st Dissenters	1 *D°*
Histy. of Society P. G.	1 *D°*
Boyles Seraphic Love	1–

The above delivered Mr. Oliver of Salem.

Of these seven titles we still possess Comber on *Ordination*, Leland's *Divine Authority*, and Bingham's *Origines Ecclesiasticae*. Bingham is particularly easy of identification because the first two books were bound in one volume, which is numbered on the back "1 and 2," as is noted in the memorandum. The other four titles are still unaccounted

accounted for and presumably were never returned. At first glance suspicion seems to point toward Mr. Andrew Oliver, a bookish man and one of the founders of the Salem Social Library in 1760. But the fact that the memorandum was made with a pencil instead of pen and ink must probably be regarded as exculpating him. Then the responsibility may lie upon Mr. Thomas Fitch Oliver of Salem, a graduate of Harvard College in the Class of 1775, first a lay-reader and then an Episcopal clergyman. But this is not capable of proof and probably the books are lost to us forever. And yet, following the course marked out by the Wardens and Vestry in 1769 with their general notice in the columns of the *Boston Evening Post* a summons may be sent:

Mr. Oliver cannot be identified

To all Descendants of one "Mr. OLIVER of *Salem*" (*to us unknown*) *to whom these* Presents *may come*, GREETING:

SEE that ye do cause diligent search to be made through all your *Book-Shelves*, personal or ancestral, and if there be found thereon any of the four *Titles* aforesaid, accompanied by the HONORABLE SOCIETY'S Bookplate, the *Path of Duty* is plain before you. WHEREOF fail not, under penalty of direful Pangs from your *New England* Consciences.

Among

The *Ecclesiastical Polity*

Among the folios Hooker's *Ecclesiastical Polity*, London, 1705, stands out prominently. In 1752 there were two copies in the Library, but now there is only one.† Possibly the disappearance of the other volume may account for the words which are to be found written conspicuously across the title-page: "This Book belongs to the Libery of Christ Church Boston." It is, however, a goodly volume, well bound with wide margins and fair to the eye. An excellent portrait by Faithorne of the "Judicious Hooker" serves as a frontispiece and is followed by a well-engraved fore-title. Izaak Walton's *Life of Hooker* is of course included in the prefatory matter. When Pepys, the diarist and omnivorous reader, encountered the *Life* in his edition of 1666, which he bought in 1667 and now is in the Pepysian Library at Magdalen College, Cambridge, he recorded that it "pleases me as much as anything I have read a great while." It was

Mr. Pepys pleased with Hooker

† Since this sketch was written the missing copy of the *Ecclesiastical Polity* has been restored to the Library. It is the edition of 1666, and, while in excellent condition, is neither as fine nor as tall as the 1705 edition. It evidently was not presented to the Library by the Society, since it does not have the book-plate. It may have formed a part of the gift which included the Marcellinus.

not

not his first acquaintance with the *Ecclesiastical Polity*, though, for in 1661 it was recommended to him by one Mr. Chetwind "as the best book, and the only one that made him a Christian, which puts me upon the buying of it, which I will do shortly." Not long afterward he closes his record of a "Lord's Day" with these words: "At night fell to read in 'Hooker's *Ecclesiastical Polity*,' which Mr. Moore did give me last Wednesday very handsomely bound; and which I shall read with great pains and love for his sake. So to supper and to bed." The Faithorne print did not appear with the book until the edition of 1662, nor the *Life of Hooker* until the 1666 edition, but the copy which Pepys preserved in his library had them both, as has ours.

A Binder's Carelessness

It has been said that the books in the Library have suffered very little at the hands of binders. Yet a rather curious confusion does exist in one book, due to the binder's carelessness in the forwarding stage of the work, although he had as a guide in collecting the sheets the first aid to the collator —catch-words. Robert Jenkin's *Reasonableness*

ness and Certainty of the Christian Religion, in two volumes, London, 1708, is catalogued with this note: "Title-pages interchanged in the two volumes." This statement is correct as far as it goes, for the text of the second volume is in fact bound up with the title-page of the first, and the text of the first volume with the title-page of the second. But a careful examination reveals a still more curious confusion. The volume numbered I begins with its proper title-page, which is of the third edition, and is followed by the "Epistle Dedicatory" and its own preface through page *viii*. Then there is a sudden break in the continuity of the text and the preface continues with pages *xv* to *l* of the preface to the second volume, followed by the table of contents and the text, the first text-page having the heading "Book II, Chap. I." Then the volume numbered II starts out with its proper title-page, which is of the second edition, and its preface through page *xiv*. Here again a break comes and the preface is continued with pages *ix* to *xxxviii* of the preface of the first volume, followed by the table of contents and the text,

A curious Confusion

text, the first text-page being headed, "Book I, Part I."

One instance of ill treatment in binding may be noted, although of too common occurrence in general to call for extended comment, which resulted from the custom of standardizing pamphlets which are of different heights. In a volume containing some seventeen sermons and tracts, the last tract in the collection, entitled *Observations upon the Conduct and Behavior of Methodists*, chanced originally to have been considerably taller than the rest, with one exception. In consequence the *Observations on the Methodists* lost imprint, date, and lower lines of text, while a sermon by Dr. Bearcroft fared a little better in losing practically only the imprint.

Unfortunate Consequence of Standardization

As would naturally be expected in a library of this kind, there are a great many volumes of sermons. But these were by no means an unusual adjunct to private libraries of the period. The presence of a very considerable quantity of literature of this type in the library of Topham Beauclerk aroused some comment in the Johnsonian circle, for two

Topham Beauclerk a Collector of Sermons

two days of the sale of his collection were to be devoted to theological works. Yet the comment was not occasioned so much by the presence of the books themselves as by reason of the apparent incongruity with the character of the owner. When surprise was expressed that "a gentleman of Mr. Beauclerk's character in the gay world" should have made so large a collection of sermons Dr. Johnson remarked: "Why, Sir, you are to consider, that sermons make a considerable branch of English literature; so that a library must be very imperfect if it has not a numerous collection of sermons: and in all collections, Sir, the desire of augmenting it grows stronger in proportion to the advance in acquisition: as motion is accelerated by the continuance of the *impetus*. Besides, Sir, . . . a man may collect sermons with intention of making himself better by them. I hope Mr. Beauclerk intended, that some time or other that should be the case with him."

Dr. Johnson's Opinion

Dr. Johnson may be regarded as a fairly good authority on the subject of sermons, for he not only read them but also wrote them. One

A good Authority on Sermons

One of his favorite sermon writers, the Rev. Samuel Clarke, Rector of St. James's, Westminster, is represented in the Library by a volume entitled *A Discourse Concerning the Being and Attributes of God*, eighth edition, London, 1732, containing a series of sixteen sermons preached in the years 1704 and 1705 "at the Lecture founded by the Hon. R. Boyle, Esq."

Johnson's opinion of Clarke is recorded by William Seward in his *Anecdotes of Distinguished Persons* as follows: "A friend of Dr. Johnson asked him one day, whose sermons were the best in the English language. 'Why, Sir, bating a little heresy those of Dr. Samuel Clarke.' This great and excellent man had indeed good reason for thus highly praising them, as he told a relation of Dr. Clarke they made him a Christian. In his opinion Clarke was the most complete literary character that England ever produced." In 1714 Clarke was accused of Arianism, and this charge and also his change in point of view barred the way to his elevation to a bishopric in the time of George II. In the course of a cross-examination

Johnson's Estimate of Clarke

nation by Boswell as to "what were the best English sermons for style" Dr. Johnson replied: "I should recommend Dr. *Clarke's* sermons, were he orthodox. However it is very well known *where* he was not orthodox, which was upon the doctrine of the Trinity, as to which he is a condemned heretick; so one is aware of it." In Johnson's *Prayers and Meditations* there are a number of references to Clarke's sermons in his records of his devotional readings, and on his deathbed he urged his friend and physician, Dr. Brocklesbury, to read them and to study Dr. Clarke: "Because, (said he,) he is fullest on the *propitiatory sacrifice*."

Recommends his Sermons

Eighteenth century opinion of theological literature, however, was not always so favorable as that expressed by Dr. Johnson. The poet Gray, in writing to one of his friends some comments on a recently published book, *The Character and Conduct of Cicero considered*, referred rather slightingly to a prolific writer, the Rev. Daniel Waterland, who is represented in our Library by four volumes. For he remarked that "there are whole Pages of Common-Place Stuff, that

The poet Gray contrasts Colley Cibber and Dr. Waterland

that for stupidity might have been wrote by Dr Waterland or any other grave Divine, did not the flirting saucy Phrase give them at a Distance an Air of Youth & Gayety."

The Georgian "Gentlewoman of the Old School" as portrayed by her creator, Mr. Austin Dobson, was evidently familiar with one of the books enumerated in the Tidmarsh catalogue. For

The Georgian Gentlewoman reads *Pearson on the Creed*

> *. . . She would read,*
> *On Sundays, "Pearson on the Creed,"*
> *Though, as I think, she could not heed*
> *His text profoundly.*

After explaining the cause of her somnolent inattention the poet continues:

> *. . . The dear old dame*
> *In truth, was not so much to blame;*
> *The excellent divine I name*
> *Is scarcely stirring.*

The Library's copy of Clarke's *Discourse* has on the inside of the cover a brief manuscript record of a portrait of Dr. Clarke, which hung in Kensington Palace, with an eulogistic "character" inscribed beneath it. This volume also has on its fly-leaves, in the same handwriting, several short poems, including

Some Poetical Effusions

including one of six lines on "God's Omnipotence" and a longer one entitled "The Divine Immensity, An Ode." Several volumes all told have a liberal sprinkling of poetry on covers and fly-leaves. The topics appear to be of a religious nature, although there is one set of verses addressed "To my Study, by a Young Lady," and another on "The Plague." The writing is cramped and freely abbreviated and gives the impression of having been executed with a quill pen on a rather porous paper. It is difficult to decipher, but, judging from occasional lines which can be read with comparative ease, there is little lost by leaving the others in obscurity.

Miscellaneous Pamphlets

Nine volumes which contain sermons, tracts, and miscellaneous pamphlets are simply and uniformly bound in boards with a leather back, evidently as a convenience and means of protection. They all have on the inside cover a manuscript list of their contents in the same handwriting as that of the poetry. This is a useful addition for ready reference, as they are likely to contain anywhere from ten to fifteen separate publications.

tions. In one instance the scribe has repaired the damage done by the loss of the last two or three pages of *An Essay on Redemption* which is bound up with Trapp's *Reply to Mr. Law's Serious and Earnest Answer*. The printed text ends abruptly with page 100, and two leaves with three pages of manuscript are bound in to complete it. The reproduction of the missing portion is treated in rather a curious manner; for the writer begins with the last two lines of page 100, evidently in order to make the continuity perfectly plain, and then writes out a portion of page 101 and ends with the sign "&c." This is followed by what is apparently the first part of page 102, for the page number is inserted in the margin, and this portion of the transcription also ends in the same manner as the one preceding. The succeeding leaf presents what at first sight appears to be a different handwriting, but which is probably the work of the same writer using a sharper pen and blacker ink. The transcription of page 101 is resumed where it broke off on the first leaf, but again a line is repeated to make the connection clear. After completing

Missing Text supplied in Manuscript

Involved method of transcription

completing page 101 the same method is repeated with the rest of page 102, which process fills up the second leaf entirely, and then the writer returns to the top of the first leaf for the last few lines and ends with the word "Finis."

It is at first a not unnatural assumption that the manuscript notes are in the hand of Dr. Cutler, and that the indexing at least was done for his own convenience. But a careful examination of unquestionable examples of the Doctor's writing shows that while there are a few points of similarity, the differences are too great to warrant the belief that he was the writer. A somewhat similar process eliminates Dr. Byles from consideration, and the possibility develops that the notes were made in the books before they were sent over to this country, but by whom it cannot be inferred with any degree of probability. Doubtless they were the work of some previous owner while the books formed a part of a private library. About a dozen volumes show the same handwriting, and in none of the other books are there any notes of this character. Since a great

The Writer of the Manuscript Notes cannot be discovered

great many of the sermons and tracts bear publication dates from 1740 to 1744, it is by no means unlikely that they once formed a part of the collection which was presented by Mr. Dechair. But even as he has proved to be a somewhat shadowy personage, for there seems to be little or nothing which can be learned concerning him, so must the writer of the manuscript notes be left in shadow.

And now the afternoon lights are fading and the vestry-room grows dim. We carefully put the last volume back in its accustomed place on the shelves, turn the key in the door of the bookcase, and leave the Library in its sheltered resting-place.

Vale, atque Salve.

APPENDICES

APPENDICES

SIGILLVM SOCIETATIS DE PROMOVENDO EVANGELIO IN PARTIBVS TRANSMARINIS
CANSTEIN ADIVVANOS
The Gift of the Society for propagating the Gospell in Foreign parts. 1704

Appendix A

Library Belonging to *Christ Church*
℔ Catalogue taken by *Giles Tidmarsh*
28th & 29th August 1752 Vizt: †

Folio's

	Vol:
Stackhous's History of the Bible	2
* *Collier's* Ecclesiastical History	2
Hammonds Annotations On ye N. Testt.	1
* *Hookers* Ecclesiastical polity	2
Tillotsons Works	1
* *Walkers* Sufferings of the Clergy	1
Bishop *Saundersons* Sermons	1
* *Chillingsworths* Works	1
* *Puffendorphs* law of Nature & Nations	1
* Cambridge Concordance	1
* *Burnetts* Exposition of ye 39 Articles	1
* *Chillingsfleets*‡ Antiquitys of ye *British* Churches	1
Person on ye Creed	2
* *Medes* Works	1
Bakers Cronocles	1
Capt *Stevens's* History of *Spain*	1
* *Marcellini Roman* History Latin	1

‡ Error for *Stillingfleet's*

† Books which are now in the Library are indicated by an asterisk.

Quarto's

Quarto's

	Vol:
Origin Against *Celse*	1
* *Barrow* on Popes Supremacy	1
History of Independancy	1
Bishop *Lincoln's* Charge to the Clergy	1
* *Stillingfleet* on Christian Faith	1
Common place book	1

Octavo's

†Volumes II and III	* *Shuckfords* Sacred & Prophane History†	3
	L'Estranges Josephus	2
	* *Prideaux* Connection	3
	Youngs Sermons	2
‡Volume I only	* *Echards* Ecclesiastical History‡	2
	* *Jenkins* Reasonableness of Christianity	2
	* *Newcomb* On Church Chatechism	2
	* *Reeves* Apologies of *Justin Martyr* &c.	2
§Volume II only	* *Scotts* Sermons§	2
	* *Binghams Origens* Ecclesiastica	10
	Bulls Work	3
	* Doct. *Bulls* Life	1
	Grey Against *Neal*	2
	* *Clarks* Attributes	1
	* *Hornocks* Sermons	2
	Assigny's Christian Defence	1
	* Inquiry after happiness	2
	Castrells Certainty of y^e^ Christian Revelation	2

Ostervald

	Vol:
Ostervald Against Uncleanness	1
* Validity of English Ordinations	1
* *Potters* Discourse of Church Goverment	1
* Answer to *Snapes* Accusation	1
Denhams Psalms	1
Knights Sermons	1
Durhams Phisico Theologico	1
* *Waterland* upon the Eucharist	1
* *Waterland* against *Clark*	1
* *Leelands* Authority of y^e^ Old & New Test.^a^	2
¶ *Grey* upon *Neall*	1
* *Waterlands* Sermons	1

Appendix B

The Parochial Library of CHRIST CHURCH, *Boston* As Catalogued in the Year 1916†

A

AN Appeal to the Common Sense Common Honesty and Common Piety of the Laity, in respect to the Payment of Tythe, etc. *London*, 1744. 8vo.

Other Tracts and Sermons in this volume are:

A Sermon preach'd on the Fast-Day, November 10, 1742; by Rev. *William Webster*, D.D. 2d ed. *London*, n.d. 8vo.

. . . A Sermon Occasioned by the Death of the Reverend Mr. *Daniel Neal* . . . by *David Jennings*. *London*, 1743. 8vo.

A Sermon preach'd at the Funeral of . . . *John* Earl of *Rochester* . . . by *Thomas Parsons*, M.A. 13th ed. *London*, 1728. 8vo.

An Earnest Dissuasive from Intemperance in Meats and Drinks; a Sermon . . . by *Edmund Gibson*, D.D., Bishop of *London*. 4th ed. *London*, 1743. 8vo.

A Serious Exhortation to Repentance . . . written about the Middle of the Fourth Century, by St. *Ephraim* the *Syrian*. *London*, 1731. 8vo.

Queries Recommended to the Authors of the Late *Discourse of Free Thinking*, by a *Christian*. *London*, 1713. 8vo.

† All of the volumes, with three exceptions, have the book-plate of the Society for the Propagation of the Gospel in Foreign Parts.

A Reply to Mr. *Martin's* Examination . . . by *Thomas Emlyn. London*, 1720. 8vo.

The *Nonjurors* Separation from the Public Assemblys of the Church of *England* examin'd, . . . by *Tho. Bennet*, D.D. 2d ed. *London*, 1716. 8vo.

An Examination of a Book . . . entitled, *A Brief Account of many of the Prosecutions of the People called Quakers*, . . . *London*, 1740. 8vo.

An Historical Account of the Rise and Growth of Heresie in the Christian Church, by *J. Sharpe*, A.M. Parts I and II. *London*, 1718. 8vo.

¶ Contents in manuscript on inside cover.

B

Barrow, Isaac, D.D.
A Treatise of the Pope's Supremacy. To which is added A Discourse Concerning The Unity of the Church. *London*, 1680. 4to.

Baxter, Richard.
An Abridgment of Mr. BAXTER's History of his Life and Times . . . by *Edmund Calamy. London*, 1702. 8vo.

[*Bayly, Benjamin*, M.A., Rector of St. *James's Bristol.*]
An Essay on Inspiration, In Two Parts. *London*, 1707. 8vo.

Bennet, Thomas, M.A., Rector of St. *James's Colchester.*
A Confutation of *Quakerism;* or a Plain Proof of

of the Falshood of what the Principal *Quaker* Writers (especially Mr. *R. Barclay* in his *Apology* and other Works) do Teach . . . 2d ed. *Cambridge*, 1709. 8vo.

Bennet, Thomas, D.D., late Vicar of St. *Giles's Cripplegate.*
A Confutation of *Quakerism;* or a Plain Proof of the Falshood of what the Principal *Quaker* Writers (especially Mr. *R. Barclay* in his *Apology* and other Works) do Teach . . . 3d ed. *London*, 1733. 8vo.

Bingham, Joseph, Rector of *Havant.*
Origines Ecclesiasticae: or, The Antiquities of the *Christian Church.* 10 vols. bound in 9. *London*, 1708–1722. 8vo.

C

CAve, William.
Scriptorum Ecclesiasticorum Historia Literaria A *Christo* Nato usque ad Saeculum XIV . . . Accedit ab Alia Manu [*H. Whartono*] Appendix ab ineunte Saeculo XIV ad Annum usque 1517.
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The Rise and Growth of Fanaticism, or a View of the Principles, Plots, and pernicious Practices of the Dissenters . . . *London*, 1715. 8vo.

Primitive Infant-Baptism Reviv'd, or an Account of the Doctrine and Practice of the Two First Centuries, Concerning the Baptism of Infants . . . by *William Whiston*, M.A. *London*, 1712. 8vo.

¶ Contents in manuscript on inside cover. At end of volume an "Advertisement concerning the Longitude," signed Humphrey Ditton.

Wilkins, John, Lord Bishop of *Chester*. Of the Principles and Duties of Natural Religion: two books. To which is added, a Sermon Preached at his Funerals, by *William Lloyd*, D.D., Dean of *Bangor*. *London*, 1678. 8vo.

Engraved portrait by *R. White*. Autograph on inside cover: *A. Stanhope*.

Williams, John, Lord Bishop of *Chichester*. Twelve Sermons Preach'd at the Lecture founded by *Robert Boyle*, Esq.; concerning The Possibility, Necessity, and Certainty of Divine Revelation. The second edition. To which are added, Three Sermons . . . not before printed. *London*, 1708. 8vo.

Autograph on fly-leaf: *J. Tidcombe*.

FINIS

Appendix C

A Catalogue of Books given to *Christ Church* by *Barry Tankard*, Esqr. of the Island of *Antigua*.‡

Folio's

† Dr. *Hammond's* Paraphrase on the New Testament. Very much damnify'd in the Paper and Binding.

* Mr. *Hooker's* Ecclesiastical Polity. 8 Books 1666.

* Sir *Rich. Baker's* Chronicle 1679. Very much damnify'd in the Binding.

† Bp. *Pearson* on the Creed. 1662. very much damnify'd.

* *Ammianus Marcellinus Paris.* 1681. Damnify'd in Paper and Binding.

† *Mariana's* History of *Spain.* English't by Capt. *John Stevens.* Damnify'd in Paper and Binding.

Octavo's, &c.

* *Grotius* de Jure Belli et Pacis. *Amst.* ap. *J. Bleau* 1670.

‡ Books which are now in the Library, 1923, are indicated by an asterisk. Books indicated by a dagger were in the Tidmarsh Catalogue of 1752. (See *Appendix A.*)

Octavo's,

Octavo's, &c. (continued)

† Mr. *Young's* Sermons Vol. 1.
† The Same. Vol. 2.
Wendelini Christiana Theologia.
Dr. *Lake's* 16 Sermons. Very imperfect.
* *Hornii* Historia Ecclesiastica.
Nortoni Knatchbull Animad. in Lib. Novi Test. Ed. 3d.
* *Calvini* Institutiones. *Geneva* 1569.
* The case of the Regale and Pontificate.
Novum Test. Graec. Imperfect.
* *Sanderson* de Juramento et Conscientia.
Beza in Apostolicas Epistolas & Apocalypsin.
Catechismus Graeco-Lat.
A Vol of Dr. *South's* Sermons. 1679.
Amesius de Conscientia.
Praecationes Biblicae Graeco Lat. et Hebraico-Lat. Paris. 1554.
A Vol. of Dr. *Scot's* Sermons. 1704.
Dr. *Clark* * Demonstration of the Being and Attributes of God.
* The Evidences of Nat. and Revealed Religion.
* Scripture Doctrine of the Trinity 1712.
Paraphrase on the Four Evangelists Vol. 1.
* The Same. Vol. 2.
Mr. *Boyle* of Seraphick Love.

Palmer's

Palmer's Moral Essays on Curious Proverbs.
Sir *Roger L'Estrange's* Translation of some of *Erasmus's* Colloquies.
Montaigne's Essays. English't by *Cha. Cotton* Esqr. Vol. 1.
The Same. Vol. 2.
The Same. Vol. 3.
Seneca's Morals. English't by Sir *Roger L'Estrange.*
Machiavel's History of *Florence.*
Connor's History of *Poland* Vol. 1st.
Camden's Britania Abbridged Vol. 1.
The Same. Vol. 2.
Puffendorf's Compleat History of *Sweden.*
Bouvet's Present Condition of the *Muscovite* Empire.
Le Compte's Memoirs.
Dampier's Voyages Vol. 2d.
A Collection of Voyages by the *Dutch East India Company.* English't.
A Compleat History of *Europe* from the Treaty of *Nimeguen* &c.
A Compleat History of *Europe* for the year 1704.
A Compleat History of *Europe* for the year 1706.
* The Annals of Queen *Anne's* Reign. 5th.

[*Endorsed*]

[*Endorsed*] A Catalogue of Books given to Christ Church in Boston Inclosed in Dr. Cutlers Letter of the 10th October 1727.‡

[*Addressed*] To the Society for the Propagation of the Gospel.

‡ See page 13.